Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers"

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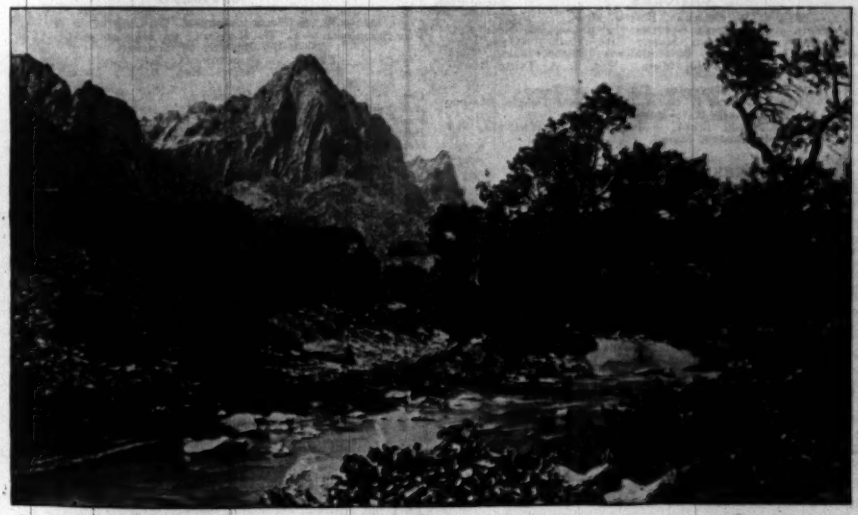

MOUNTAIN PEAKS IN UTAH

510 Tremont Temple
Boston

Topics for 1906

JANUARY. — The South — Freedmen. Resources. Perils. Encouragements.
FEBRUARY. — The North — Alaska. Extent and Resources. Social and Religious Condition.
MARCH. — The Board of Directors. American Baptist Home Mission Society. Woman's American Baptist Home Mission Society. Administration — Methods of Work.
APRIL. — Romanists in the United States, Mexico and Cuba. Romanism in Citizenship. Danger of Romanism in America.
MAY. — The Indians. Duty of the Church. Work of the Government.
JUNE. — Anniversary Notes. W. A. B. H. M. Society and A. B. H. M. Society.
JULY. — The Foreigners. In Cities. Perils of Immigration.
AUGUST AND SEPTEMBER. — Intemperance. Its Effect upon Missions. Danger to New Sections of Country.
OCTOBER. — The Outlook for the Year. On the Field. Among the Churches.
NOVEMBER. — Mormons. Danger to Government. Danger to Society. Danger to Church.
DECEMBER. — The Treasury. Its Need. Our Obligation.

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

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Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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Items

IT is with sorrow we speak of the resignation of Mrs. E. B. Earle, the beloved State Vice-President of Eastern Massachusetts. On account of her health, Mrs. Earle was obliged to take a vacation of a year, and Mrs. F. L. Cleveland very ably performed the duties of State Vice-President during her absence. Much to our regret, Mrs. Earle feels that it will be unwise for her to again take up the work, and Mrs. Cleveland is not able to take charge of it, owing to the health of her little daughter. We regret the loss of these consecrated women, but we feel sure they will help us in every way possible. We are fortunate in securing the services of Mrs. E. R. Christopher, of Somerville, who has taken up her duties as State Vice-President.

MRS. ALICE HOLT BRUNDAGE resigned her position as Assistant State Vice-President of Eastern Massachusetts, after several years of earnest, efficient work. We have been unable to secure a successor to Mrs. Brundage, but we are hoping and praying that some consecrated young woman with leisure and ability may be willing to take this responsible position.

The ECHOES' account for the year will close December 31, 1906. Please be sure that your subscription is paid up to date. Will the one in charge of ECHOES in each church increase the list of subscribers by personal effort?

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." — *Tennyson.*

Vol. IX. NOVEMBER, 1906 No. 11

Editorial

IT is hoped that none of the Circles have forgotten the Cooperative Insurance Company, though many of them are slow in reporting progress at headquarters. The $10,000 in extra gifts before March 31st must be secured if we are to continue the work in hand. Up to October 1st, the amount pledged is $2,100. Will you help us to report a much larger sum in pledges on Nov. 1, 1906?

THE Thank Offering envelopes are at headquarters, and we hope our Circles will use them in large quantities. Some who cannot give $5 or $10 can give smaller sums in grateful remembrance of the many mercies of the year. If we have not the money in hand, can we not in some way earn it? Read about "Harry's Missionary Potato" in another column, and see if we cannot in some way send our Thank Offering to headquarters.

ARE you making an effort to help us secure the extra $10,000 asked by our Board at the annual meeting? The list of requests for help which has been sent to the Secretary's desk from the South and West during the summer has touched our hearts. Teachers, missionaries, furnishings — all are imperative needs.

FOR nine years the Woman's American Baptist Home Mission Society has issued the Alaskan Calendar. The money derived from the sale of them has been used for the mission at Wood Island, Alaska. The calendar for 1907 is now ready, and is an unusually attractive one.

THE letters to superintendents have been sent to the different Sunday Schools in New England. We hope an early response may be received from them. *Please see* that your superintendent brings the matter to your school.

THE November number of HOME MISSION ECHOES has been devoted to the subjects of Mormonism for many years. As our Woman's Society has no school or mission work among these misguided people, the question has often been asked, "Why do you devote so much attention to the Mormons?" The only reason we have not taken up work in Utah is because of lack of funds. We can not carry forward school work in that State without a large expenditure of money for buildings and equipment. The Gentile Bureau of Information and Organization, which has for its object the dissemination of anti-Mormon and religious literature among the people of Utah and adjacent States, has again and again asked us for money to help them in their efforts to enlighten these people, but we have been obliged to refuse. We do not work among the Mormons because we have not the means.

FOR seven years Mr. J. B. Upham designed illustrations and prepared material for two pages of the Mormon number of ECHOES. The November, 1898, issue of the paper, containing the cut of the Octopus, stirred Christian people, and called attention to this gigantic evil. Mr. Upham had personal friends among the Gentiles in Salt Lake City, and was a subscriber to many papers bearing upon the Mormon question. He saw the necessity of immediate action if we would curb the ambition of the "Latter Day Saints." Mr. Upham refused to allow his name to appear in connection with his efficient service. We miss his ready pen and excellent judgment as we make up this number of the paper. His sudden death last November removed a strong friend of the oppressed at home and abroad.

After November 1st, 1906, the offices of the Woman's American Baptist Home Mission Society, at 510 Tremont Temple, Boston, Mass., will close at two o'clock on Saturdays.

The Crisis in Idaho

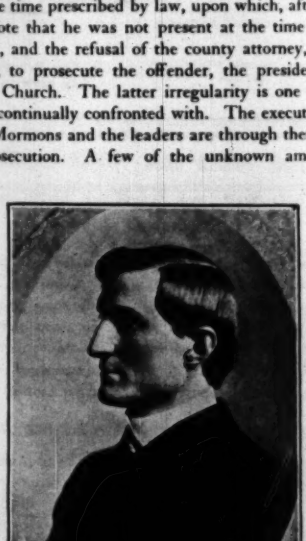
THE Mormon Church dominates the State of Utah. In Utah there is the most perfect union of Church and State possible. The Church is doing its utmost to obtain the same controlling power in the State of Idaho. Wherever it can, it uses existing political parties for its purpose. It is either Republican or Democrat, according as either will best suit its present need. Neither political party should feel proud to be dominant in any State where Mormonism has control. The fetters of the Church have been successfully riveted upon the State of Utah, and now it seeks to enslave Idaho in the same manner. A new political party called the "American party" has been formed, seeking the cooperation of all, of whatever party, who are opposed to Mormon supremacy. Senator Dubois, of Idaho, who has been in the forefront of the battle against Mormonism, and whose term in Congress expires next March, is seeking for reelection on an anti-Mormon platform. And this not for himself alone, but to save the State from the grasp of the Mormon power.

In a speech before the leaders of the Church in Colorado early in August, Reed Smoot is reported to have declared that "the Mormons can dictate their own terms in Idaho this fall. This I can declare officially. Our organization is invulnerable. We know that there have been few instances where a Mormon has turned a deaf ear to the instructions from the State-house. And who can be better political advisers than our spiritual advisers — our bishops." And this same reporter says: "This is the same Apostle-Senator who sits undisturbed in the United States Senate while union of Church and State is smilingly waved aside as an idea offensive to the 'perfect gentleman' from Utah."

It would seem as though the freedom of Idaho for many years depends upon the triumph there this fall of the anti-Mormon element organized under the so-called "American party."

AS we go to press, word comes through the daily newspapers that Joseph F. Smith, president of the Mormon Church, has been arrested and bound over to the District Court at Salt Lake City on a charge of living unlawfully with five wives. Of course, there is more or less of glory in thus being singled out for practising the ancient tenet of the Church, but even this must be somewhat dimmed by the facts that the complaint was sworn to by a Mormon deputy sheriff, that the warrant was served by order of a Mormon sheriff, and that the committing magistrate was also a Mormon. Evidently not all is harmonious in the inner circle of the temple. A term in jail for the distinguished apostle may have more practical effect in discouraging law-breaking by polygamists than all the insincere edicts of the Church put together. That may be too much to expect in a city where the disgusting cult is still so strong, yet the very fact that the arrest has been made at all is encouraging. It shows that decency is no longer abashed in the presence of power. It is like a little rift in a very dark cloud. The following facts come to us in a letter from Rev. D. A. Brown, the pastor of the First Baptist Church of Salt Lake City, confirming the news from the paper.

"The latest event in the matter of Mormonism is the arrival of Joseph Smith's forty-third child by his sixth wife (he has five living wives and one is dead). Many irregularities environ the advent of this little one. Among them are a trip of the father to Europe just after the birth of the child, the failure of the attending physician to file the birth certificate within the time prescribed by law, upon which, after signing it, he wrote that he was not present at the time the child was born, and the refusal of the county attorney, who is a Mormon, to prosecute the offender, the president of the Mormon Church. The latter irregularity is one which we here are continually confronted with. The executors of the law are Mormons and the leaders are through them exempt from prosecution. A few of the unknown among their



REV. D. A. BROWN
Pastor of First Baptist Church, Salt Lake City, Utah

number, but very few, are prosecuted. One man was sent to the penitentiary last year, and the only one that has been sent there during the writer's five and one-half years residence here, for taking unto himself a second wife. To get the key to the situation, please bear in mind that the same county attorney's office that sent the man who had taken two wives to the penitentiary will not even swear out a warrant against the president of the Church, who has taken six wives, and this in view of the fact that this same man testified in Washington that he was at present living with five women, with the additional fact that one of them has given birth to a child since the testimony at Washington. This citation, as much as it may not be relished, is given to show that the Mormon leaders can be gotten at only through Federal jurisdiction. It will take an anti-polygamous amendment to the Constitution to drive polygamy out of Utah.

Immediate Mormon Issues

BY M. KATHARINE JONES BENNETT

BEFORE the close of Congress in June, 1906, Senator Burrows, as chairman of the Committee on Privileges and Elections, submitted to the Senate a majority report in the case of Reed Smoot, Senator from Utah, whose seat in the Senate had been protested "upon the ground and for the reason that he is one of a self-perpetuating body of fifteen men, who, constituting the ruling authorities of the Church of Jesus Christ of Latter Day Saints, or 'Mormon Church,' claim, and by their followers are accorded the right to claim supreme authority, divinely sanctioned, to shape the belief and control the conduct of those under them in all matters whatsoever, civil and religious, temporal and spiritual, and who thus in uniting in themselves authority in Church and State do so exercise the same as to inculcate and encourage a belief in polygamy and polygamous cohabitation; who countenance and connive at violations of the State law prohibiting the same, regardless of pledges made for the purpose of obtaining statehood, and of covenants made with the people of the United States, and who by all the means in their power protect and honor those who, with themselves, violate the laws of the land and are guilty of practices destructive of the family and of the home."

After detailing the conclusions drawn from evidence submitted during the trial of the case, the report ends:

"*Resolved*, that Reed Smoot is not entitled to a seat as a Senator of the United States from the State of Utah."

The Committee on Privileges and Elections consists of thirteen members; the majority report was signed by seven, viz.: the chairman, Senator Burrows of Michigan, Senators Dolliver of Iowa, Pettus of Alabama, Bailey of Texas, Overman of North Carolina, Frazier of Tennesee, and Dubois of Idaho.

A minority report was likewise presented, being signed by Senators Foraker of Ohio, Knox of Pennsylvania, Hopkins of Illinois, Beveridge of Indiana, and Dillingham of Vermont. This report quite ignores the first ground of objection, though it is the one that practically disqualifies Mr. Smoot to sit as a United States Senator, and holds that Smoot's religious faith cannot be held to disqualify him, that he is not himself a polygamist, and that, so far as is known, he is personally of irreproachable character. Senator Depew, of New York, being absent because of ill health, did not vote.

The session had been so prolonged owing to the Pure Food Bill, Railroad Rate legislation, etc., that discussion of the resolution presented by the committee was postponed, but Senator Burrows gave notice that he would call the case for consideration on the first day of the next session, December 3d. It is hoped that the case may then be disposed of before Christmas. It will require a two-thirds vote to expel Senator Smoot on constitutional grounds, but only a majority vote is necessary to carry the resolution presented by the committee to declare vacant the seat occupied by the Senator from Utah. It is interesting in this connection to note that the credentials of Senator Smoot were presented to the Senate on Feb. 23, 1903, and that the protest against him was filed on the same day.

Interest in the case on the part of the public remains as keen as ever, as is evidenced by the frequent references in the secular press and the constant discussion. Action, however, is suspended, pending the reassembling of Congress.

Active interest centres in the gallant fight being made in Idaho by Senator Dubois for reelection on an anti-Mormon platform. Mr. Dubois has persistently and courageously exposed the machinations of the Mormon Church in the politics, not only of Utah, but of Idaho and other neighboring States. He says:

"The union between the Church and the State in Mormon communities is so close and compact that it is impossible to tell where the power of the Church ceases or the power of the State begins. . . . In Utah they are absolute. In Idaho and Wyoming they have such a large balance of power as to make them dictators in politics, and they are growing so rapidly in Oregon, Nevada, and Montana that, unless they are checked, they will control the politics in those States."

The *Brooklyn Eagle* says of Mr. Dubois: "He goes to defeat with his eyes wide open, a sacrifice to his conviction that the people of the country must be informed of the peril involved in Smoot remaining in the Senate."

The struggle in Idaho and the States where the Mormon hierarchy will aggressively strive for the return to the United States Congress of such men as are at least not inimical to that Church, together with the pending vote in the case of Reed Smoot, have not hidden from those interested the vital end of all effort — the Constitutional Amendment forbidding polygamy, thus curtailing one of the great sources of power of the Mormon Church. — *Home Mission Monthly (Presbyterian)*.

Mormon Missionaries

WITH the book of Mormon in hand and the precepts of Joseph Smith and Brigham Young in mind, seventy-two Mormon missionaries sailed from Boston for the Old World yesterday on the White Star Line steamer *Arabic*. Young and strong they were, one and all, fresh from the schools and colleges of Salt Lake, or from the farms of Utah, filled with enthusiasm and determined each to return with one hundred converts.

"There are seventy of us," said one young Mormon, "and one hundred converts apiece would make seven thousand. The Church can find room for all, and there is plenty of land in Utah upon which they can settle."

Twenty of the missionaries are destined for Great Britain. Twenty-five will invade Germany, where there are harsh laws in many states against Mormon missionaries. Five are going to Switzerland, five to the Netherlands, and the remainder to Scandinavian countries.

There were two women in the party.

— *Boston Journal.*

Extracts from the Annual Report of the International Council of Women

THE activities of the Mormon missionaries in Europe being much increased, a letter was sent from the Council to American ambassadors and ministers, resident in European countries, calling their attention to the work being done by the Mormons and urging them to call the notice of the governments to which they were accredited to the pernicious influence exerted, and asking them to issue such regulations as should prevent the making of converts and the bringing of the same to the United States. We quote on this matter from the report of an officer of the Council:

"During the past summer a member of the Council visited Europe, and while there investigated Mormon work. In each country women had the impression that no Mormon work was being done, but upon investigation it was found that in Stockholm the Mormons are building a church; that church dances have been given in Utah to raise money for this building in Stockholm; that in Christiania they have a pretentious edifice with seven hundred members in the congregation, working under seven elders, with a number of children in the Sunday school; that there is a congregation in Copenhagen; that while seventy Mormon missionaries have recently been expelled from Germany, the Mormon propaganda still continues from Zurich as a centre; that converts are brought over about every four years from Switzerland; that in England there are eighty-two Mormon churches, with thousands of Mormon converts; that while this missionary zeal is seemingly commendable, yet heading the European work is Heber Grant, a man who avowed publicly in Salt Lake City, before the young men and women of the University, that he had two wives; that he fled the country when anti-Mormon influence attempted his arrest for polygamy, and was by the Church given charge of the important post in Liverpool, the Mormon hierarchy thus proving false their claim that the Church has abandoned polygamy. It was also found that they have missionary centres in the following places:

"European — Heber J. Grant, 10 Holly Road, Fairfield, Liverpool, England.

"German and Swiss — Hugh J. Cannon, Hochgasses 68, in Munster, Zurich, Switzerland.

"Netherlands — Willard T. Cannon, Boezem Singel 611, Rotterdam, Holland.

"Scandinavian — A. L. Skanchy, Korsgade 11, Copenhagen, Denmark.

"Sandwich Islands — S. E. Wooley, P. O. Box 410, Honolulu, Hawaii.

"New Zealand — Charles B. Bartlett, P. O. Box 72, Auckland, New Zealand.

"Australia — James Duckworth, 8 Toogood St., Erskineville, Sidney, N. S. W.

"Samoa — Martin F. Sanders, Pasega, Apia, Upola, Samoa.

"Society Islands — Edward S. Halls, Papeete, Tahiti, Society Islands.

"Mexican — T. E. Pomeroy, Fifth Humboldt 50, Mexico, D. F.

"Japan — H. S. Ensign, No. 16 Kasumigao Kamamachi, Yotsuya, Tokio, Japan.

"Turkish — Albert Hitman, Aintak, Syria.

FIRST BAPTIST CHURCH, SALT LAKE CITY

"Public interest must be kept up in the case of Senator Reed Smoot until this has been reported to the Senate and voted upon, and the Constitutional Amendment must never be lost sight of. If this should pass both Houses of Congress, it would then need to be ratified by an affirmative vote of three-fourths of the State Legislatures before it could be signed by the President and become a part of the Constitution. This would, of necessity, require two or three years of time and would probably demand a large amount of work on the part of the Council and other organizations interested to secure the desired vote in a sufficient number of States. It must be remembered that more Western States than Utah would be influenced by Mormon votes in this matter. It is for the salvation of our land. Let us not grow weary in the work."

"POLYGAMY is the faith that shall revolutionize the whole country, and will make the United States tremble from head to foot." — *Mormon Leader.*

"THE government of the United States will be as powerless in the future as it has been in the past to enforce the anti-polygamy law." — *George L. Cannon.*

"MORE and more is it evident that the Mormon Church under the leadership of Reed Smoot is making a desperate effort to get control of both political parties in Utah."

Items from Salt Lake City Tribune

IT is true that the greatest injury to the public is in the practice of crime and the teaching that the crime is moral in religion and honorable in law. That relatively obscure Mormon who would merely sin and deplore his error as being a personal weakness, and who warns his children and his fellows against it, is not a dangerous menace to society. But the man who stands in the pulpit and says: "I sin in the face of men and yet am I holy in the sight of God, and if you, my brethren and sisters, would attain to excellence and honor such as I possess — power, pelf, wealth, emolument, the adulation of the world here and the place of a God hereafter — you must follow my example;" he is the one the community is after, and he is the one the community will overtake with punishment. For all the other sins sink into insignificance compared with his.

"A GOOD Mormon woman said that it was an infamous lie concocted by the *Tribune*, that Joseph F. Smith has attended a prize-fight with his boys; that no one but a wicked man would go to such a brutal place, and no one but a villain would take his own children to such a vicious place; that the *Tribune* was trying to defame President Smith before the world. When this same old lady learned that President Smith really had attended the prize-fight with a number of his sons, she said: 'That just shows the animosity of the *Tribune*. What business was it of the Gentiles whether he went or not? I guess he had a right to go if he cared to; besides, his presence there showed there was no harm in the fight, and his being with his boys would keep the proper restraint upon them.'"

With all due respect to our friend, the *Journal*, we greatly fear that after the Smoot machine shall not have been jolted, it will be something like the old lady — it will accept the situation.

BOSTON, MASS., Sept. 25. — New evidence of the fact that the Mormon Church has instituted a wholesale system of importing handsome young women into this country from Great Britain, Germany, and Scandinavia, to become Mormon wives, has come to light in the arrival of the steamship *Arabic* of the White Star line with a band of twelve elders and fifty-two young women converts. Out of the group twenty-two are being taken to Utah to marry. Most of them cannot speak English. They have been thoroughly coached and, acting under instructions, they refuse to give their names to reporters or interpreters. Finally, by round-about questions, some were induced to talk. Since the newspaper exposures here, Salt Lake headquarters of the Mormon Church has kept the cables busy, and English agents have been instructed to coach their charges thoroughly and warn the elders against allowing them to talk.

"I SAY, as the Lord lives, we are bound to become a State or an independent nation by ourselves. If they get rid of polygamy they will have to spend $300,000,000 for a prison and roof it over from the Rocky Mountains to the Sierra Nevadas." — *Mormon Leader.*

"IN the Smoot case before the United States Senate Committee, President Joseph H. Smith testified that he was a polygamist; that he has five wives and forty-two children, twelve of whom have been born since the issuance of the Manifesto against polygamy. At the time when Utah was admitted to the Union, he was one of the lesser ruling spirits of the Mormon Church, and he then pledged his sacred honor that if the State were so admitted polygamy and polygamous living should cease. Yet he testified before the Smoot Committee that he was now living in direct defiance of the laws of God and of the laws of man, and that he was only subject to inquiry as to his legal rights so to live by the officials of his own State. The testimony also showed that his power there was absolute, and that all of the apostles of the Mormon Church who are in line for the presidency for the next fifty years are now living in open polygamy in Utah, and that three of these apostles had taken plural wives since the Manifesto."

Senator Burrows has promised that the case of Reed Smoot shall be pushed to a conclusion on the 3d of December next.

There will be eleven new Senators in Washington to vote on this measure. To judge by the general indifference everywhere *it will be too much to hope that these eleven men will be prepared to take an interest in this issue unless there is a firm pressure from their constituents at home.*

The United States has been slow to receive the evidence in the case of Utah; *slow to cast out from its midst the monster which is already beginning to affright foreign countries.* At this present writing an emissary from the Kaiser is here to study Mormonism in the interests of the Committee for the Suppression of the White Slave Traffic. This emissary says the great menace to the young girls of Germany is Mormonism. "The Mormon missionaries have been forbidden entrance into the Kaiser's realm, but undaunted, they go as students, artists, tourists, and spread their doctrines and lure young women to Utah."

The famous case of Susan Henry, the little eleven-year-old Scotch girl, who came into the port of Boston as the captive of a Mormon Bishop of Idaho, and was rescued by the British consul and sent back to her own people, has brought out the evidence from the Commissioner-General of Immigration that young women from the northern countries of Europe are brought through the port of Boston "*by fifties*" as proselytes of the Mormon Church. — *H. M. Monthly (Presbyterian).*

IN an address in Cœur d'Alene, Ida., September 23d, a lecturer made the following statements: "Joseph F. Smith, the president of the Mormon Church, is living with five wives. Eleven children have been born to him since 1890. Not one of the forty-three children of Joseph F. Smith has been registered in Salt Lake City."

ALL the shining ones of history have found that the road of morality leads to the mount of spirituality. — *Rev. Jenkin Lloyd Jones.*

America, the Hope of the World

AIM OF THIS BOOK, GOD'S PLAN SEEN IN AMERICAN HISTORY

General Suggestions for Leaders

1. Have clearly in mind the topical analysis.

2. Provide a large map or globe of the world, blackboard, and scrap-album for pictures.

3. For reviews, prepare a wall-chart from four sheets of Manila or brown paper. Place upon these the headings. Beneath the headings draw, paint, or paste whatever has been used as illustration.

4. Each member should have note-book and text-book.

LESSON I. — FROM MYTH TO HISTORY

TOPICAL ANALYSIS OF CHAPTER I.

1. An undiscovered country.
   a, The new world; *b*, Its antiquity; *c*, Its inhabitants; *d*, The mound-builders.
2. Ancient traditions.
   a, Atalantis; *b*, St. Brendan's Isle; *c*, Welsh traditions; *d*, Fu Sang story.
3. Some prehistoric possibilities.
   a, Sons of Noah; *b*, Tartars; *c*, Japanese origin; *d*, Egypt and Semitic settlements.
4. Historic discoveries and settlements.
   a, Northmen; *b*, Prince Henry's discoveries; *c*, Banner of San Salvador; *d*, Spanish conquest.

SUGGESTED METHODS FOR TOPIC I.

a and *b*, With globe or map, having America covered with black cloth (because yet in darkness), tell the story, pointing out the places mentioned, enlarging on most important facts. Show copy of very ancient records. Tell of some Chinese custom. Show Greek sculpture and picture of Colosseum or other Roman antiquity. These were old before America was discovered. *c*, Visit a science museum, a shell-heap; or arrange an exhibit of American antiquities illustrating this point, including pictures. *d*, A three-minute paper describing these curious mounds.

TOPIC II.

a, Outline on blackboard the Eastern Continent. Locate Greece, Egypt, Pillars of Hercules. With flat side of crayon draw this imaginary Atalantis. Tell the story, and erase when the earthquake occurs. *b*, *c*, *d*, Let one person give briefly these three traditions.

TOPIC III.

a-*d*, Ask members to read each point in this topic and be prepared to state briefly which seems the most probable theory. At close of discussion take vote.

TOPIC IV.

Emphasize that with this topic history begins. A sketch of the life of Columbus, including the facts pertaining to the historic discovery and settlement, should give emphasis to God's plan for this new world.

Harry's Missionary Potato

GRANDFATHER, if you do not feel able to give money to the missionary board, will you give a potato?"

"A potato?" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir; and land enough to plant it in, and what it produces for four years," said Harry.

"Oh, yes," replied the unsuspecting grandfather, setting his glasses on his calculating nose in a way that showed he was glad to escape.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven bushels and a half; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered." — *Mrs. B. McPherson in Tidings.*

O Love That Will Not Let Me Go!

O LOVE that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be.

O Light that followest all my way,
I yield my flickering torch to thee;
My heart restores its borrowed ray
That in thy sunshine's blaze its day
May brighter, fairer be.

O Joy that seekest me through pain,
I cannot close my heart to thee;
I trace the rainbow through the rain,
And feel the promise is not vain
That morn shall tearless be.

O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be.

— *Geo. Matheson* (*died Aug.* 28, 1906).

The American Baptist Home Mission Society

Editorial Notes

IN spite of the strong and sustained public protest against the seating of Reed Smoot, Mormon apostle, in the United States Senate, and in face of the majority report of the committee on elections in favor of his expulsion, the Senate adjourned without taking any action. That was the easiest way out of the difficulty for the Senate, which was indisposed to act in accordance with the wish and will of the people, and did not, on the other hand, like to go on record in favor of the Mormon, whose oath of allegiance to his ecclesiastical hierarchy was plainly in opposition to his oath as a United States Senator. This case illustrates the difficulty of influencing effectively a body like the Senate, which is not responsible directly to the people. The hundreds of thousands of signers of petitions in this case may well consider the desirability of doing all in their power to further the movement for the election of United States Senators directly by the people. Then they would be more approachable in favor of righteousness in legislation, as the members of the House are.

MEANWHILE, the force of public opinion should not be undervalued or neglected. There is no other force that can be relied upon to bring about reforms or right wrongs in a democracy. Whether Reed Smoot sit in the Senate or not, there should be a persistent effort to create such a wide-spread public sentiment that the Mormon hierarchy will not dare to violate the law in the matter of polygamy, and will be more careful in its political movements as well.

THE strength of Mormonism lies in the fact of its missionary spirit. The Mormon missionary is found east and west, in Europe as well as America. In city and rural community alike vigorous effort is making to establish churches of the Latter Day Saints. The way to neutralize these efforts and make Mormon success in our older sections impossible is to imitate the missionary spirit and see to it that our Christian churches are evangelistic, zealous, outreaching. Our success lies not so much in opposing the missionary of the false religion as in making our true religion a vital force in the community. Isms appeal to the half-Christian, not to the active, consecrated, missionary Christian.

A CATHOLIC priest says he visited a little New England town recently and found there over five hundred Italians working in the marble quarries. He found, further, that "not a single one of them went to mass on Sundays or showed any external evidences of Catholic faith and piety." These Italians will become hostile to all religion if they are not reached by the gospel influences. What is true of these Italians is true of large numbers of the foreign immigration to-day. Catholic in name, it is ready to welcome the simple gospel when presented in love.

REV. ANTONIO MANGANO gives this interesting description of an unusual service in the First Italian Baptist Church in Brooklyn, of which he is the efficient pastor: "In the evening the chapel was taxed to its utmost capacity. It was a memorable occasion. Ten women, all of whom with one exception are mothers of large families, were buried with Christ in baptism. One, whose sweet face is lined with wrinkles, and whose hoary head is a crown of glory, for it is found in the way of righteousness, has already passed threescore years and ten. Her face beamed with inexpressible joy as she walked down the steps of the baptistry to follow the commandment of her Lord. There was a most impressive silence as the candidates, to the usual question, responded, 'Si io credo in Cristo Gesu come il mio unoco Salvatore.' 'Yes, I believe in Jesus Christ as my only Saviour.' All present were moved by the beauty of the entire service."

THE First Italian Baptist Church of Buffalo, New York, has an orchestra of seventeen pieces, mandolins, guitars, and violins. This orchestra forms the Berean Class, and renders admirable service to the church.

THERE were 861 baptisms reported by the missionaries of the Home Mission Society for the quarter ending with August. This is not the complete total, for no report is given where there are less than five baptized. The largest number was at Wilburton, Indian Territory, 104; the next largest at our Indian Mission among the Arapahoes at Darlington, 46; Rev. R. E. Smith, of Valley View, Oklahoma, reported 45, and Rev. J. A. Matthews, of Concord Association, Oklahoma, 41. Six Russians were baptized at Scranton, Pennsylvania.

IDAHO FALLS, Ida., Sept. 29. — The whole State of Idaho, rightly named the "gem of the mountains," is struggling in a death-grip of the Mormon hierarchy. It is enough to make those Gentiles who love the dear old State, who love the purity of home, and who have watched with bated breath and anxious hearts her struggles for American manhood and the development of that which every true American has been taught, from the time he was a little "tot" around the dear old mother's knee, to love and adore, give up in despair. The Republican county convention was held here, and here is the ticket. Look at it, brother Americans! You whose ancestors gave their lives to free this great nation from the bonds of that which to-day would be heaven compared with the present state of affairs.

State Senator — O. E. McCutchen, a Mormon tool and bigot.

County Commissioner — C. W. Berryman, a Mormon bishop from Ammon precinct.

Representatives — Robert McCracken, Peter G. Johnson, and Chris Anderson, the latter a Gentile and a good man whom the Gentiles were able to nominate for the reason of his great popularity and sterling worth, and who drew enough Mormon votes to squeeze in.

Soren Yorgensen, a noted polygamist, who is living openly with two wives in the little village of Shelly.

Jabez Nowlin, who is a Mormon bishop.

For Clerk and Recorder — H. B. Curtis, Gentile.

For Prosecuting Attorney — W. L. McConnell, a Mormon tool.

For Sheriff — William Arave, Mormon bishop.

Treasurer — John Wray, Mormon.

Assessor — F. W. Jordan, Mormon.

Probate Judge — Karl S. Fackrell, Mormon.

Surveyor — W. O. Young, Mormon.

Coroner — Joseph Morley, Mormon.

— *Salt Lake Tribune.*

"I HAVE had practical experience in Utah. I stayed there over two years and voted the Republican ticket, and I want to say to you that I know these people are as absolutely treacherous as the anarchists. You cannot trust them. They stand ready to-day to drag our nation's flag in the streets of Salt Lake City just as they did during the life of Brigham Young. They do not love our flag. They do not acknowledge our laws. They know no laws but the laws of the Mormon Church. Indeed, they have no right to be called American citizens, because they are not. The situation is very grave. At the present time the Mormons keep 1,700 missionaries in this country, and right in my own State of Pennsylvania there are over sixty missionaries. I have met the missionaries going up and down the State, and I have been told that the Mormons were making a systematic organization in every town and village, urging the people to join their religion, saying: 'It is the only religion for humanity.' Out in Utah they teach the people that there is no salvation for anybody who does not believe in their religion." — *Mrs. B. W. White.*

MRS. THOMAS PITT, of Brigham City, addressed a large gathering at Corinne, Utah, saying in part:

"Ladies and Gentlemen of Box Elder County: I consider this an honor, as well as a pleasure, to be invited to come to the old home of the Liberal party and ask your hearty cooperation in organizing the first Woman's American Club in Box Elder County. It seems to me I can recall hearing the pioneers of Corinne tell of the time when an ordinary man posing as a prophet, seer, and revelator had a vision that on account of the unchristianlike spirit of the Gentile element toward the Mormon church that a pestilence would some day come and destroy this city and its inhabitants. Now, we American women have come up from Salt Lake ready to vaccinate you with the American principles advocated by the American party in order to keep you immune from this terrible pestilence.

"When approaching many of our Gentile and Mormon women in regard to joining the American party they say: 'I do not believe in women dabbling in politics.' I immediately protest, and say in any other State it may be classed as such, but, in Utah, with existing conditions, and knowing that we affiliate with no church, sect, or creed, I maintain that the American party stands to-day as the only organization that will bring about a distinct separation of church and state.

"I point with pride to this beautiful valley, knowing that my husband was instrumental in helping to colonize it, and now we have come up to help defend these very same homes we have brought you to.

"The Woman's American Club was not organized through a vindictive spirit; we want to help break the chains of white slavery which are more binding to-day in Utah than that of the black man was below the Mason and Dixon line, for they were allowed the inalienable right which belongs to every American citizen under the flag — the freedom of speech which certainly is denied every Mormon voter under the domain of the hierarchy."

Daily Living

"So he died for his faith. That is fine —
More than most of us do.
But stay! Can you add to that line
That he lived for it, too?

"It is easy to die. Men have died
For a wish or a whim —
From bravado or passion or pride;
Was it hard for him?

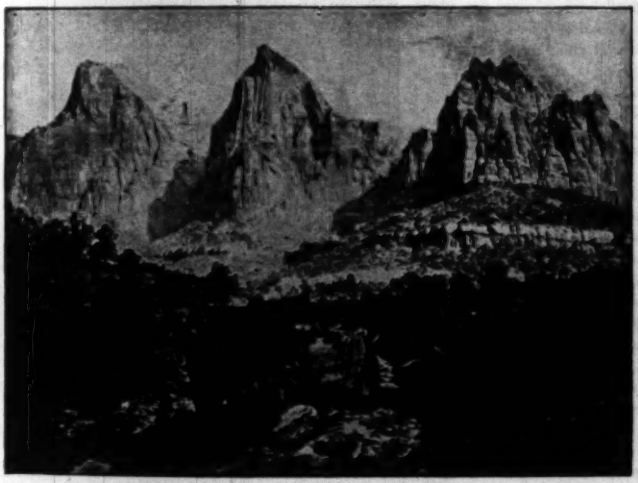
"But to live; every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt —

"Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led —
Never mind how he died."

PROVO, UTAH, Oct. 3, 1906.

I SEND you some selections of facts as published in the Salt Lake *Tribune*, thinking they will be much more valuable than any thoughts of mine, however well expressed.

At the Mormon Conference of the Cache County Stake, held January, 1906, the president, J. Golden Kimball, whose father had forty wives, in addressing the Conference, spoke of polygamy, saying: "Some women of the East wanted Congress and the Legislature to wipe it out, stop it, and introduce in its place race suicide." He said: "If Mormonism cannot stand the light of the fuss there is something wrong. Those good women in the East want Congress to stop this thing, — polygamy. I would like to see Congress try it. They'll have something on their hands if they do. They want to put this down and legalize race suicide. They can't do it. In the name of Israel's God, you have got to see this through. The more they try it, the more it will grow. We do not believe in race suicide. When I go into the country I see the facts, I have the demonstration. The woods are full of evidence. There is a child looking out from behind each tree and each rock. Think of the children! Why, it's in our blood, in our bones. When we are persecuted, we will live it the more. It is in my blood and bones. I believe in it and will live it. The Congress and country know all we have done and can't find out any more. It's in that book of seven hundred pages. If you have done anything you are ashamed of, hide. I am not ashamed."



VIRGEN MOUNTAINS IN UTAH

At the centenary celebration of the birth of Joseph Smith, Mrs. Lucy W. Kimball, a plural wife of the prophet Joseph Smith, told of her acquaintance with Joseph Smith, and then related their courtship, telling how, when she "was but a young girl, he asked her to become his plural wife. His proposition startled and greatly offended her, but he told her it was the will of God, and urged that she do not hastily reject him. She made it a matter of prayer, by the prophet's advice, agonizing over it for a protracted period, he instructing her now and again, and she finally concluded it must be right." The marriage followed, and since that time she has been a "firm believer in the divinity of the celestial order." Mrs. Kimball gloried in polygamy, stating when he "told me he had other wives I was not offended, but grateful."

Mrs. John W. Taylor, the legal wife of Apostle J. W. Taylor, said last March: "I am the niece of the president of the Church; my parents were Mormons and believers in polygamy, and I am a member of various Mormon women's societies, and I think I know and can comprehend this faith. And I say to you that there is not one woman among the Mormons, who is a plural wife, who does not suffer because of the doctrine of polygamy. There is not one of them who can honestly and truthfully declare that the taking of other wives by her husband has not, at least to some extent, embittered her life. When Mr. Taylor informed me that as a matter of principle he intended to take another wife, I said: 'All right. Count me out.' Right then and there we had an understanding that has been lived up to ever since. Mr. Taylor is very seldom at home; I look after his business affairs, and beyond that I am not interested in his doings. I manage all the business affairs of Apostle Taylor, and am heavily interested in various business enterprises myself."

Mr. Melvin Ballard, at the centenary celebration of the birth of Joseph Smith, describing the ecclesiastical organization of the Church, said he had heard it compared to the German army for solidity and strength; but the contrast was not good, because, in his judgment, the Church is much the stronger organization. We say it is the strongest and grandest political organization of earth, and it shall stand in the face of all its foes. The truths of Mormonism are stronger than all the armies of the world. Talk about greatness, he shouted, "Mormonism is the biggest thing in this country." At a recent conference of the Mormon Church, Elder Ben Rich, in charge of the Southern States Mission, made this statement: "When I think of the ministers and others who oppose Mormonism, I could wish they were all in hell; but the Spirit tells me not to worry, they will all get there anyhow." This was followed by a laugh of approval.

THERE is no doubt, however, that the riots and lynchings are the surface indications of an unsettled and dangerous condition beneath. The race problem has reached an acute stage in the South. The economical and industrial element has entered in. When the whites of the South have to face the negroes as competitors in industrial lines there is a new point of difficulty and trouble. The greater the progress of the colored people the greater the difficulty of maintaining harmonious and peaceable relations. Radical men, white and black, are making the situation more dangerous. The greatest blame is to be laid upon the white men of position and influence, like Senator Tillman and Governor Vardaman, who frankly announce their platform, practically advocate the killing of negroes upon the slightest provocation, and declare that the best thing for the negroes is exportation. There is reason to believe that large numbers of the colored people will emigrate to the North, which would be, in our judgment, a misfortune so far as they are concerned. What will be the outcome no one is prophet enough to predict. The one quality that is needed on all sides is patience. In the end, right and justice must prevail.

THE Haystack Centennial, which recalls the birth of American Foreign Missions, finds its supreme significance in the individual consecration of the five students who braved the sultry heat and storm, and under the protection of a haystack in Sloan's Meadow, near Williamstown, resolved to send the gospel round the globe. The leading spirit was Samuel J. Mills, Jr., whose father was a home missionary pioneer, and whose mother, a woman of great sweetness and strength of character, intensely interested in missions, often spoke to her boy of Eliot and Brainerd, and once said, in his hearing, 'I have consecrated this child to the service of God as a missionary." Great things came out of the resolution formed that day. One result was the consecration of Adoniram Judson to missions, and we all know how through him was developed the Baptist missionary spirit and organization. One member of that student band, Harvey Loomis, devoted his life to home missionary work. The motto which Mills gave at that haystack meeting is the motto which all our churches should adopt to-day, with reference both to missionary enterprises and the local church progress, "We can do it if we will."

A Young Financier

A LITTLE lady of twelve years, who is known to a writer in the Washington *Post*, has in her the genius of a promoter and organizer. Not long ago she asked permission of her aunt to draw out all the money she had in the bank and give it to the club of little girls of which she is president. The money was to be devoted to the poor.

Her aunt was touched by the child's generosity, and asked: "Do you really want to give all your money to the poor?"

"I want to put it all in the treasury," replied the child, "but I'm not going to let them keep it all. I'll leave it there long enough to encourage the other girls to give something, and then I'll take it out."—*Exchange.*

Pioneer Work in the West

BY N. B. RAIRDEN, D.D.

General Superintendent of the Home Mission Society

THE American Baptist Home Mission Society has from the very beginning of its work studied carefully the conditions of the unevangelized portions of our country, and has sought by every possible means to anticipate great movements of population.

Within the last few years two great sections of country

HOSTEEN NEZKI, FIRST NAVAJO CONVERT

have been and are being opened up by the building of lines of railroad, and will soon have a very large population.

CENTRAL WYOMING

The Great Big Horn Basin and the large section of country south of it have been untouched by railroads until the present year. In studying the great resources of this country, the Home Mission Society recognized the fact that it was only a question of time when railroads would be built and a vast tract of country opened to settlement, and that it would contain a very large population.

The building of the line of the Chicago and Northwestern Railway from Casper to Lander (now completed as far as Shoshoni) will open up a section of country capable of sustaining an immense population.

Anticipating this very thing, the Society two years ago opened work at Lander, which is in the great Wind River Valley. It secured lots for church building and parsonage, while they were available and reasonably cheap.

Rev. William Wilber, for many years district missionary for Kansas and adjoining States, is at that point now, and will labor for both Lander and Shoshoni until such time as

the way is prepared for the settlement of a missionary pastor on one or both of these fields. This requires a large expenditure of money, and without this careful foresight it would have been many years before we could have secured such a commanding position in that country as we now have. If we had waited until the railroad was built, the ground would have been preoccupied and much Baptist material would have become indifferent in their religious lives or have been lost to us.

In a northern part of this great section of country lies the Big Horn Basin, with its immense possibilities. Some five years ago greatly enlarged plans for occupying this territory were devised. We now have nearly a dozen churches in the Basin, anticipating the building of the line of the Burlington road this present year. It shows remarkable foresight that every important place touched by the railroad had already been occupied by the Home Mission Society a year or more before the railroad was completed.

NORTHERN COLORADO

This is a great undeveloped section of country hitherto without railway facilities. The Union Pacific, through southern Wyoming, and the Denver Rio Grande in the central portion of the State were the nearest railway lines. The Board of the Colorado convention, in coöperation with the Home Mission Society, realized that sooner or later this great empire would be opened up by a direct line between Denver and Salt Lake City, and, after carefully studying the conditions and future prospects of the country, decided to establish missions at several points. The first and most important one was Steam-boat Springs, which was occupied a few years ago and a church organized, which has maintained a vigorous existence. Making this the base of operations, out-stations were established in each direction.

That which was anticipated has come to pass, and the Colorado, Northwestern and Pacific, practically an air-line between Denver and Salt Lake City, is now being built; about half of it being now nearly completed. It will pass directly through Steam-boat Springs, and will touch every point occupied by our missionaries.

I have spoken of these two cases simply as an illustration of the method we are seeking to employ in the pioneer work of the Society. If we had waited until the railroads had been completed it would have required a much larger expenditure of effort and money to have secured what we already have to-day. There are other large sections of country which will, in the near future, be opened up by railway building, and we cannot afford to allow these great opportunities to pass.

MEN AND MONEY NEEDED

We need, first of all, men with a true missionary spirit. It requires as heroic service in some of these places as anywhere on earth. While men are volunteering for service in other parts of the world, we are praying that the Lord will show them the needs in these waste places in our own land. On these fields practically everything depends on the missionary; he must gather the scattered forces together, inspiring them with zeal for the kingdom, must be able and ready to bring the gospel home to the unsaved by personal as well as public work. In fact, his personal contact with the people counts for much more than the preaching service on Sunday. We must have men with great piety and spiritual vigor, else they will become discouraged and leave the field.

We must also have money. Appropriations to these and other States must be largely increased. Many destitute fields are uncultivated to-day because all available means have been used, and we cannot encourage the opening of work where it cannot be cared for. Money for chapels is greatly needed.

May the Lord open the hearts of His people, both to give themselves and to give their means for the evangelization of the great unevangelized pioneer field.

Crow Christmas Calendars

WE give a letter from our missionary among the Crow Indians, which will bring good news to those who were disappointed last year because the orders for the dolls and calendars made by the boys and girls of the Mission far exceeded the productive capacity. Order in time, so as not to be disappointed this year. The dolls are exceedingly attractive, and make a fine ornament of original character for a "den," while for a little girl they make one of the most acceptable presents. In making these articles the Indian boys and girls are working for the Mission, not for themselves, and this trains them in unselfish service. Orders can be sent directly to Rev. W. A. Petzoldt, Lodge Grass, Montana.

"CROW INDIAN MISSION,
"LODGE GRASS, MONTANA, October 1, 1906.

"H. B. GROSE, EDITORIAL SECRETARY:

"DEAR BROTHER: — The doll and calendar making by our Indian boys and girls met with such encouragement last year that we have decided to have them take up the work again this year. The orders last year came from twenty-eight different States and one foreign country, and the purchasers were seemingly well pleased with the handicraft of the Crow children, many duplicate orders being received. Already we have orders booked for 120 1907 calendars and dolls. The dolls this year will be one dollar, and the calendars fifty cents, the profits to go to the industrial equipment of the school.

"Your brother in Christ,
"W. A. PETZLODT."

WHEN the Negro Business League was formed in 1900, there were two negro banks in the country — the True Reformer's Bank of Richmond, Va., a secret society institution, and the Alabama Penny Savings Bank. Now there are thirty-one banks conducted by negroes for negroes; their aggregate capital is near $350,000, and they they have nearly $2,000,000 of deposits.

Our Little Folks

"THOU CROWNEST THE YEAR WITH THY GOODNESS"

The Strangers within Our Gates

HAVE you heard, my dear little folks, our good Swedish missionary, Miss Mathilda Brown, as she has told about the people who come from across the seas to live in America? We are very thankful that she can meet so many of them as they arrive in Boston, and help them in many ways. They often need advice and help and sympathy. Sometimes they fail to meet the friends they expected, and feel disappointed. Then Miss Brown speaks cheerily to them and watches over them until they find the ones they have been thinking about during their ocean journey. Sometimes they need assistance as they go out into the various States, where they expect to make their homes. The Baptist people of Maine gave Miss Brown a hearty welcome to their State Convention in October.

She told of the joy that some of the young people have as they are presented with Bibles. "We have wanted them before," some of them say, "but they cost so much we could not have them when we were at home."

Let us see if there are many immigrant children in our country. It is said that in one public school in New York City there are children of twenty-nine different nationalities.

These include those from Germany, Italy, Switzerland, Egypt, Spain, Poland, Austria, China, Servia, Scotland, Roumania, Hungary, Russia, France, Ireland, England, New Guinea, Venezuela, West Indies, Canada, and New Zealand. We know just where this school is because we have been in Chinatown, where it is located, and have had glimpses of the foreign settlements near the Bowery. A good many of these children take pride in the fact while their parents were born in other countries, *they* are American-born.

We have seen many hundreds of little children who after travelling in the steerage are hungry and tired and dirty. They are very grateful for the pleasant greeting of the missionary, and for food, picture cards, and books. They will never forget the kindness of the missionaries, and it is easier for Sunday-school teachers and others who may afterward become interested in them.

A great many of the older ones in our churches will be studying this year from the new book, "Aliens or Americans." We hope that our little folks will learn all they can about these people who come to America from every country. It is believed a million will come in 1906, and we ought to do all we can to tell them about our blessed Saviour.

We were walking at the Ellis Island landing-place for immigrants with Mrs. Sheick, the German missionary. She said: "Sometimes the fathers and mothers who come are very anxious for fear they will lose some of their children. One mother of seven boys and girls got so worried she hitched them together with a clothes-line, and then she felt safe."

Over the Gang-planks

A MISSIONARY to the Baltimore landing-place tells in *Kind Words* of a day when "from sunrise to sunset and even later a stream of 2,300 men, women, and children passed over the gang-planks of the steamers *Hanover* and *Brandenburg* of the North German Lloyd line, struggled through the pens to where the interpreters could be met, bought their tickets, and lingered about until everything was in readiness for their departure for their various destinations, chiefly in the West.

"One little fellow was ticketed 'Minnesota,' and with his overcoat reaching to his heels, his big felt hat perched on his little blond head, looked, and no doubt felt, himself a little man. One group attracted consideration and much amusement; there were the father, mother, and four children, — girls ranging from three to eight years, — all alike as four peas in a pod and distinguishable only by their sizes; all wore light brown worsted dresses and blue stockings, with heavy shoes, and were without any head-covering but their own yellow-buff German hair, which hung in long plaits down their four little backs. Another family sits surrounded by its household goods done up in a bed-quilt. Pans and kettles of curious shapes and (to us) unknown use protrude from its bulging sides.

"Each funny little boy, with his trousers down to his heels, carries some household utensil strung around his neck, while the girls are laden with odd-looking bundles, holding on to them with great gravity. Here they sit, while the father has gone in search of food, information, or what not. Patience, pathetic patience, is written on every face."

Why

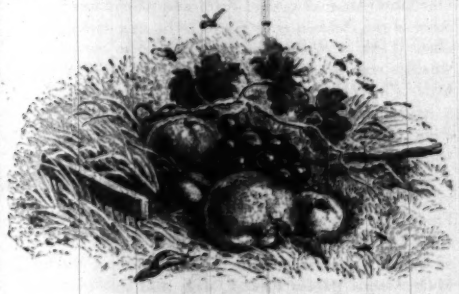
"WHY," says some little boy or girl, "do you say so much about giving Bibles to the immigrant children? Haven't they had them just as *we* have always had them?" No, indeed, little folks. Sometimes their parents

have heard about the Good Book, but it was not to be had in the parts from which they came. Sometimes they were too poor to buy them even if they could be had. Of course, many have never seen a Bible in all their days. Multitudes have had no desire to see it, and no real knowledge of its truths, but many have longed for it for years, and are so thankful when they receive a copy from the missionaries. The Southern Baptist Convention gave away through its missionaries eight thousand in a single year at the Baltimore landing-place. How much we should value our own precious Bibles, and be anxious that everybody should have them as well as we.

"A Little Child Shall Lead Them"

WHEN we take an interest in the little strangers that come to us from over the seas we may be doing just the things that will by and by bring the older ones into the fold of Christ. The children often have great influence over their parents and older friends, who follow in the path where the little ones walk.

An exchange tells this incident: "A newly landed Swedish woman was visited by an earnest Sunday-school worker with an invitation for her little one to join the infant class. The timid child would not come without her mother, so both came and sat together on the low seats of the infant department. Months later, the child, feeling quite at home, suggested that the mother should join another class, but with tears in her eyes, the mother took the teacher by the hand and said: 'Let me stay here in this seat where I have found my Saviour.'"



"AND THE LAND SHALL YIELD HER FRUIT"

"A Stranger and Ye Took Me in"

THE great Dutch steamer *Spaarndam* had been but a few days out, with her head set for New York, when Gretna Burkmeir fell dead in the steerage cabin, leaving Joseph and little Ursula entirely alone. Their father had been dead for two years, and now this healthy-looking young mother, who was going to the New World for their sakes, to give them a better chance in life, had been taken too.

She must have had a feeling that her life might end suddenly, for on the very first day of the voyage she had said to Joseph and Ursula: "If I am taken from you, little ones, put your trust in the heavenly Father. He will come and be your friend."

Now, indeed, she was gone, and the children trustfully waited for the heavenly Father to come to their help. He was coming, though the *Spaarndam* was in sight of New York before His help came. And then it was not through a great white angel, as Ursula, at least, had expected, but by the kindness of one of their fellow passengers, a woman with eight children of her own, who was following her husband to Lansing, where he had made a little start. "Come with me, my dears," she said to the orphans; "where there are eight mouths already, two more will not matter much. The house father is a good man, and will not scold; at least, not much, when he sees what I have done." And the children went willingly with their new mother.

"I say, Tom," said the captain to his first mate, "how much Bible have you got stowed aloft?"

"Not as much as might be," answered Tom, looking surprised. "What sarmon can I fetch ye, capt'n?"

The captain jerked his thumb back to the little orphans sitting among their new brothers and sisters.

"That's the kind that's going to hear Him say: 'I was a stranger and ye took me in.' You mark my words, Tom. If you're on hand up there yourself, you'll find them come true." — *Exchange.*

Sending Boxes

DO you realize, little folks, how short is the time you have in which to make ready your Christmas boxes for the schools or missionaries' families? If you are going to send one to the Crow Indian Mission it must be started a full three weeks before Christmas; we should say a month is none too long. We know of one that was very welcome last year that contained games, books, dolls, paints, marbles, soap, towels, pins, hair brushes and combs, writing tablets, rulers, and other school supplies, buttons, thread, and patchwork, ribbons, handkerchiefs, and useful articles of wearing apparel, comfortables, etc. In fact, anything a boy or girl would like in a New England home or school would be welcome by an Indian child. And then there are the boxes for other schools and other peoples and for the missionaries' families.

We have read a great deal about the joy that is felt by those who receive the boxes. The missionary or minister fathers preaching every Sunday to several churches, the mothers weary with attempts to make the small salaries go a long way, the children to whom the promised box is a "bright spot," and who often ask God to "let the box soon come," all rejoice when the glad day arrives. We could find no picture that would have in it more of surprise, gratitude, and unmarred pleasure than we should find in one showing the opening of some missionary boxes.

Remember we must give much money for our teachers' salaries, but we may do a great deal in expressing our loving thought in sending Christmas and New Year remembrances to the various parts of our mission field.